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a confusion between him and Seth, the son of Adam. Since Abel and the descendants of Cain perished, the human race can be traced to Seth, the son of Adam, or the "son of man," as he was thought of. Now, the application of this title to both Seth and Christ brought with it the danger of confusion. Such a confusion the author thinks took place, with the resulting amalgamation of the symbols of the cross and the head of the ass. In this way Wünsch throws a new light on the celebrated *graffitto* of the Palatine, and makes it highly probable that that figure was not intended to deride a Christian comrade, but was the appropriate symbol of a particular religious sect. This brief outline may give some little idea of the rich material and the scholarly discussions which Wünsch's monograph contains.

FRANK F. ABBOTT.

THE UNIVERSITY OF CHICAGO.

RÂMAKRISHNA: His Life and Sayings. By RIGHT HON. F. MAX MÜLLER. New York: Charles Scribner's Sons, 1899. Pp. x + 200. \$1.50.

PROFESSOR MAX MÜLLER has in his recent articles, "My Indian Friends" (*Cosmopolis*, June, August, and September, 1898) and "A Prime Minister and a Child-wife" (*Fortnightly Review*, February, 1899), sought to secure in the West a better appreciation of Hindu ideals. The book before us is of distinct value in this regard and deserves to be read widely.

Râmakrishna's life and teachings drew to him a large number of seekers after spiritual enlightenment. The well-known reformers Keshub Chunder Sen and Mozoomdar were among those who came under his influence. Vivekânanda was his zealous disciple. But the master's manner of living was not new in India, nor were his teachings novel; for that reason they are perhaps more significant.

Vivekânanda has brought together some four hundred sayings of Râmakrishna, treasured by his followers, and has prepared a brief account of his life for western readers. Read in the light of Max Müller's introductory remark, it cannot fail to suggest thoughts of the difficulty which a disciple finds in seeking to tell the simple truth of a revered master.

Some of the sayings may at first sound strange, but these are natural to a Hindu. On the other hand, Râmakrishna wished to learn from all teachers what he could, and many an expression that he uses has a Christian source. There is a great temptation to quote at length

from the sayings. The following will show something of the teacher's spirit and manner :

So long as the bee is outside the petals of the lotus, and has not tasted its honey, it hovers round the flower emitting its buzzing sound ; but when it is inside of the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith ; when he has tasted it, he becomes still.

He who has faith has all, and he who wants faith wants all.

Be not like the frog in the well. The frog in the well knows nothing bigger and grander than its well. So are all bigots : they do not see anything better than their own creeds.

The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away.

The pearl-oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself is of no use to the man who has got the pearl, neither are ceremonies and rites necessary for him who has attained the Highest Truth — God.

A. W. STRATTON.

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THEOLOGICAL ENCYCLOPÆDIA AND METHODOLOGY. By REVERE FRANKLIN WEIDNER. Part I: *Introduction and Exegetical Theology*. Second edition, entirely rewritten. Chicago : Fleming H. Revell Co., 1898. Pp. 296. \$1.50.

THE well-known theological conservatism of the author characterizes the whole of this book. With very few exceptions we see everything "critical" weighed and found wanting. The author out-Zöcklers Zöckler and goes beyond Oehler in his extreme conservatism. To students preferring a conservative treatise this book will be very welcome, notwithstanding some rather awkward statements and significant omissions. We hope that another edition will quote the well-known Breslau theologian as Rübiger, not Rübinger, as is stated in seven different cases. The titles of books either German or Latin, etc., should be given with exact minuteness in a book such as Weidner's ; this is not always the case.<sup>1</sup> Of course, we cannot argue with the author concerning the distribution and arrangement of his material. The

<sup>1</sup>Of Hagenbach (p. 25) a thirteenth edition has appeared ; and Kuyper's book should find a place on pp. 28, 29. In the section "Books on Bibliography" we miss the *Theologische Literaturzeitung*, the *Beweis des Glaubens*, the *Theologia novitates*, etc. The *Theologische Jahresbericht* (p. 31, no. 10) has been edited for a number of years by HOLTZMANN and KRÜGER.